LATIN THROUGH THE LITURGY

An Introduction to Latin through

the Ordinary of the Mass

and Other Basic Prayers

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VERSION 1.1 OF THIS DOCUMENT

INTRODUCTION

Many people are interested to discover a deeper understanding of the Christian Liturgy through study of the language through which it has been transmitted in the West since the early Christian centuries. This may encourage a sense of kinship with all those who have shared and testified to the same Faith.

The Ordinary of the Mass comprises those sections which are sung or recited at every celebration on Sunday. Several (the *Gloria* and the *Credo*) are omitted at most Liturgies on week days. The *Gloria* is omitted on the Sundays of Advent and Lent.

This work is designed to enable those even with only a basic knowledge of English grammar to acquire sufficient knowledge of Latin to understand the Latin Ordinary of the Mass word for word. It will also provide a sound basis for subsequent study of the Language. The Latin versions of three familiar prayers are provided as an introduction to study of the grammar.

It is recommended first to attain comfort in pronunciation and familiarity with the texts. The Latin grammar is described in order of the eight parts of speech. Identification of the part of speech of each word of the text, and then application of the grammar, is the suggested method of study. Use of pencil and paper will produce a fluent translation with surprising ease.

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BASIC PRAYERS

OUR FATHER

01. PATER NOSTER, qui es in caelis, sanctificétur Nomen tuum;
02. adveniat Regnum tuum, fiat voluntas tua, sicut in Caelo, et in terra.
03. Panem nostrum cotidiánum da nobis hodie;
04. et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris;
05. et ne nos indúcas in tentatiónem, sed libera nos a malo. Amen.

HAIL MARY

06. AVE MARIA, gratia plena, Dominus tecum;
07. benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.
08. Sancta Maria, mater Dei, ora pro nobis peccatoribus
09. nunc et in hora mortis nostrae. Amen.

GLORY BE

10 GLORIA PATRI, et Filio, et Spiritui Sancto;
11. sicut erat in principio, et nunc, et semper, et in saecula saeculórum. Amen.

12. KYRIE eleison. Christe eleison. Kyrie eleison.

13. GLORIA in excelsis Deo,
14. et in terra pax hominibus bonae voluntátis.
15. Laudámus te, benedicimus te, adorámus te,
16. glorificámus te; gratias agimus tibi propter magnam gloriam tuam,
17. Domine Deus, Rex caelestis, Deus Pater omnipotens.
18. Domine Fili unigenite, Jesu Christe,
19. Domine Deus, Agnus Dei, Filius Patris,
20. qui tollis peccáta mundi, miserére nobis;
21. qui tollis peccáta mundi, suscipe deprecatiónem nostram;
22. qui sedes ad dexteram Patris, miserére nobis.
23. Quoniam tu solus Sanctus,
24. tu solus Dominus;
25. tu solus altissimus, Jesu Christe, cum Sancto Spiritu,
26. in gloria Dei Patris. Amen.

27. CREDO in unum Deum,
28. Patrem omnipotentem, factórem Caeli et terrae, visibilium omnium et invisibilium.
29. Et in unum Dominum, Iesum Christum, Filium Dei unigenitum;
30. et ex Patre natum ante omnia saecula.
31. Deum de Deo, lumen de lumine, Deum verum de Deo vero;
32. genitum, non factum; consubstantiálem Patri; per quem omnia facta sunt.
33. Qui propter nos homines et propter nostram salútem descendit de caelis;
34. et incarnátus est de Spiritu Sancto ex María Virgine: et homo factus est.
35. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est.
36. Et resurrexit tertia die, secundum Scriptúras; et ascendit in Caelum,
37. sedet ad dexteram Patris.
38. Et iterum ventúrus est cum gloria, iudicáre vivos et mortuos,
39. cuius Regni non erit finis.
40. Et in Spiritum Sanctum, Dominum et vivificantem; qui ex Patre Filióque procédit.
41. Qui cum Patre et Filio simul adorátur et conglorificátur;
42. qui locútus est per prophétas.
43. Et unam, sanctam, Catholicam et apostolicam Ecclesiam.
44. Confiteor unum baptisma in remissiónem peccatórum.
45. Et exspecto resurrectiónem mortuórum et vitam ventúri saeculi. Amen.

46. SANCTUS, Sanctus, Sanctus,
47. Dominus Deus Sabaoth.
48. Pleni sunt caeli et terra gloria tua.
49. Hosanna in excelsis.
50. Benedictus qui venit in Nomine Domini.
51. Hosanna in excelsis.

52. AGNUS DEI, qui tollis peccáta mundi, miserére nobis.
53. Agnus Dei, qui tollis peccáta mundi, miserére nobis.
54. Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

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PRONUNCIATION OF LITURGICAL LATIN

The Latin alphabet has 25 letters:

A, a	F, f	K, k	P, p	U, u	I (i) is often used in place of
B, b	G, g	L, l	Q, q	V, v	J (j), its consonantal form.
C, c	H, h	M, m	R, r	X, x	
D, d	I, i	N, n	S, s	Y, y	K, Y and Z occur only in
E, e	(J, j)	O, o	T, t	Z, z	words derived from Greek.

ACCENT: in a word of 2 syllables, the accent falls on the 1st syllable. In a word of 3 or more syllables, the accent falls on the *penult* (next to last), if that syllable is long; if not, the accent falls on the *antepenult* (2nd from last). A vowel is long either by nature, marked by an acute accent (´), or by position, preceding 2 or more consonants. A diphthong is also long.

VOWELS: each vowel, whether long or short, is pronounced crisply and distinctly. Stressed vowels are pronounced as long, and unstressed as short.

DIPHTHONGS: are pronounced as follows:

á = *a* in f<u>a</u>ther;   a = *a* in c<u>a</u>r

ae = *a* in f<u>a</u>te

é = *a* in f<u>a</u>te;   e = *e* in b<u>e</u>t

oe = *a* in f<u>a</u>te

í = *ee* in r<u>ee</u>d;   i = *i* in bit

au = *ou* in sh<u>ou</u>t

ó = *o* in n<u>o</u>;   o = *o* in f<u>o</u>r

eu = *e + u,* as to left

ú = *u* in t<u>u</u>ne;   u = *u* in p<u>u</u>t

ai or ay (Gk.) = *i* in f<u>i</u>ne

y is always pronouced as í, above.

CONSONANTS: b, d, f, k, l, m, n, p, q and v are pronounced as in English.

c is pronounced as *k,* except before a front vowel *(e, i, ae, oe* or *y),* when it is pronounced as *ch,* as in <u>Ch</u>ur<u>ch</u>.

cc before a front vowel is pronounced *t + ch;* e.g., *ecce* = <u>et</u>-<u>che.</u>

ch, which occurs in words of Greek derivation, is always pronounced *k.*

g is hard (<u>g</u>ate), except before a front vowel, when it is soft (<u>g</u>entle).

gn is always pronounced *ny,* as in bar<u>ny</u>ard.

h is silent, except it is pronounced as *k* in *mi<u>h</u>i, ni<u>h</u>il* and their compounds.

j (often written as i) is always pronounced *y,* as in <u>y</u>et.

r is lightly rolled, as it is in Italian.

s is pronounced as *s* in <u>s</u>ee, but it is softened slightly between 2 vowels.

sc is pronounced as *sk,* except before a front vowel, when it is pronounced *sh,* as in <u>sh</u>ield.

th, which occurs in words of Greek derivation, is always pronounced *t.*

ti before a vowel and following any letter except s, t or x is pronounced *tsee;* otherwise it is pronounced as written.

x is pronounced *ks,* but is softened slightly between 2 vowels.

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CONSONANTS, concluded.

xc is pronounced *ksh* before a front vowel; otherwise it is pronounced as written (with hard c).

z is always pronounced *dz,* as English *ds* in fee<u>ds</u>.

Double consonants are always pronounced distinctly.

GRAMMAR

In the explanations which follow, a certain number of variables are defined for each part of speech.
These characteristics are listed in the table below:

Noun	Pronoun	Adjective	Verb	Adverb	Preposition	Conjunction	Interjection
case	person	case	person	*degree	case required	*(none)*	*(none)*
number	case	number	number				
gender	number	gender	voice				
	gender	*degree	tense				
			mood				

*all adjectives and adverbs in the present text are in the *positive* degree, except <u>altissimus</u>, which is *superlative.*

Many words in the Vocabulary are capable of more than one English translation.
Line numbers of words in the text are provided when a particular translation is preferred.

NOUN (a person, place, thing or idea)

Latin nouns change their form far more than English nouns do, mainly to show case and number; this change in form is called *inflection.* While English may add *s* to indicate the possessive case or plural number, case is shown mostly be word order, or *syntax.* Latin uses suffixes, called *case endings,* which
are added to the *stem* of a noun. Latin has 5 different sets of these endings, called *declensions,* and each is used by a different group of nouns. Thus a noun is said to belong to one of the 1st through 5th declensions.

The nominative singular form of a Latin noun is listed in dictionaries. Following is the genitive singular form or ending, and after that an initial to indicate gender. The *gen sg* is included for several reasons.
First, the *nom sg* ending may be the same in different declensions (2nd and 4th), or different in the same declension (such as 3rd). The genitive singular ending, however, is different in all 5, and so is used to identify the declension of a noun. The *gen sg* endings are: 1. –*ae,* 2. –<u>i</u>, 3. –<u>is</u>, 4. –<u>us</u> and 5. –<u>éi</u>. The other reason is that the stem of a noun, to which the other case endings are attached, may not be apparent in the *nom sg* (especially in the 3rd declension), but may always be obtained by dropping the *gen sg* ending.

CASE defines the function of a noun in a sentence or clause, esp. in relation to the verb.

Nominative (*nom*) indicates the subject of a sentence or clause.
  Vocative (*voc*) is used for direct address, the person(s) spoken to; has the same form as *nom,*
  except *2nd decl sg* (-<u>e</u>).
Genitive (*gen*) indicates possession or relationship; may be translated sometimes by the suffix – *'s* or –*s',*
  or more formally by the preposition *of.*
Dative (*dat*) indicates possession of relationship; shown in English by word order or the preposition to.
 Accusative (*acc*) indicates a direct object; also object of certain prepositions.
 Ablative (*abl*) is used for the object of many prepositions. Without a preposition, it may be described
   as the adverbial case, in that it causes a noun to modify a verb, adjective or adverb. Answering   such questions as
 how, when, where, or how much, it may be translated by such prepositions
   as *from, by, with, in, at,* etc..

NUMBER is *singular* (*sg*) = one, or *plural* (*pl*) = more than one.

GENDER is *masculine* (*m*), *feminine* (*f*) or *neuter* (*n*).

The gender of a Latin noun is only seldom related to its meaning. 1ˢᵗ declension nouns are mostly *f,* with a small group of *m*, referring to male persons. 2ⁿᵈ declension are mostly *m*, with a very small group of *f*. The 3ʳᵈ, 4ᵗʰ and 5ᵗʰ are mixed *m* and *f*. The 2ⁿᵈ, 3ʳᵈ and 4ᵗʰ declensions each contain a significant group of neuter nouns, which differ from *m* or *f* in the *nom* and *acc* endings, and so are listed separately. The neuter *nom pl* and *acc pl* ending is always –a.

	1ˢᵗ decl	*2ⁿᵈ decl*	*2ⁿᵈ neuter*	*3ʳᵈ decl*	*3ʳᵈ neuter*	*4ᵗʰ decl*	*5ᵗʰ decl*
sg							
nom	hora	filius	peccátum	rex	nomen	fructus	dies
gen	horae	filii	peccáti	regis	nominis	fructus	diei
dat	horae	filio	peccáto	regi	nomini	fructui	diei
acc	horam	filium	peccátum	regem	nomen	fructum	diem
abl	hora	filio	peccáto	rege	nomine	fructu	die
pl							
nom	horae	filii	peccáta	reges	nomina	fructus	dies
gen	horárum	filiórum	peccatórum	regum	nominum	fructuum	diérum
dat	horis	filiis	peccátis	regibus	nominibus	fructibus	diébus
acc	horas	filios	peccáta	reges	nomina	fructus	dies
abl	horis	filiis	peccátis	regibus	nominibus	fructibus	diébus

NOTES

4	debitoribus nostris is *dat*	21	peccáta is *acc*
5	gratia is *abl,* modifying plena,	28	Caeli and terrae are *gen*
6	and means *of* or *with grace*	29	Dei is *gen*
7	fructus is *nom*	32	omnia is *nom*
14	hominibus is *dat.*	36	tertia is *abl,* modifying die
17	Deus, Rex and Pater are *voc*	48	Pleni, caeli and terra are *nom*;
18	Fili is *voc* (contracted form of Filie)		gloria tua is a*bl,* modifiying Pleni,
19	Deus, Agnus and Filius are *voc*		and means *of* (or *with*) *your glory*
20	peccáta is *acc*	50	Domini is *gen*

VOCABULARY

1ˢᵗ Declension

dextera, -ae, *f* right hand

Ecclesia, -ae, *f* Church

gloria, -ae, *f* glory

gratia, -ae, *f* grace

hora, -ae, *f* hour

prophéta, -ae, *f* prophet

terra, -ae, *f* (the) Earth

vita, -ae, *f* life

plural forms

gratiae, -árum, *f* thanks

Scriptúrae, -árum, *f* (the1) Scriptures

2ⁿᵈ Declension

Agnus, -I *m* Lamb

Deus, -I *m* God

Dominus, -i *m* Lord

Filius, -i *m* Son

plural forms

caeli, -órum *m* Heaven, (the) heavens

2ⁿᵈ Declension, Neuter

Caelum, -i *n* heaven

debitum, -i *n* debt, trespass

malum, i *n* evil

mundum, -i *n* world

peccátum, -I *n* sin

principium, -i *n* beginning

Regnum, -i *n* Kingdom

saeculum, -I *n* age, generation

plural forms

excelsa, -órum *n* (the) highest

3ʳᵈ Declension

debitor, -tóris *m* debtor
deprecátio, -iónis *f* prayer
Factor, -tóris *m* Maker
finis, finis *m or f* end
homo, -minis *m* man
Mater, -tris *f* Mother
mors, mortis *f* death
mulier, -ieris *f* woman
panis, panis *m* bread
Pater, -tris *m* Father
pax, pacis *f* peace
peccator, -tóris *m* sinner

remissio, -iónis *f* remission, forgiveness
resurrectio, -tiónis *f* resurrection
Rex, Regis *m* King
salus, -lútis *f* salvation
tentátio, -iónis *f* temptation
venter, -tris *m* womb
Virgo, -ginis *f* Virgin
voluntas, -tátis *f* will

3ʳᵈ Declension Neuter

lumen, -minis *n* light
Nomen, -minis *n* Name

4ᵗʰ Declension

fructus, -us *m* fruit
Spiritus, -us *m* Spirit

Proper Nouns

Christus, -i *m 2ⁿᵈ decl* (< Greek; see below) Christ
Iesus *nom* (7), Iesu *voc* (25) *m irreg* Jesus
Maria, -ae *f 1ˢᵗ decl* Mary

5ᵗʰ Declension

dies, -éi *f* day

Pontius Pilatus *m 2ⁿᵈ decl* Pontius Pilate

Hebrew nouns

Sabaoth *gen pl* of Hosts

Greek Nouns

baptisma *acc sg m* baptism
Christe *2ⁿᵈ decl voc sg m* is of Greek origin; = 'anointed'
Kyrie *voc sg m* Lord

PRONOUN (takes the place of a noun or nouns)

Pronouns, like nouns, have case, number and gender. Each different type (personal, relative, etc.) has
its own declension. In addition, pronouns have the property of *number* (see Verbs, below). Personal pronouns are 1ˢᵗ, 2ⁿᵈ or 3ʳᵈ
person. Relative pronouns, like English, take the person and number of the
noun or pronoun to which they refer: *e.g.,* English 'you, who are', and Latin qui tollis, *who take away.*

Personal

1ˢᵗ pl
nos *nom* we
nobis *dat* (to, on) us
nos *acc* us
nobis *abl* us

2ⁿᵈ sg
tu *nom* thou, you
tibi *dat* (to) thee, you
tibi *dat* (to) thee, you
te *acc* thee, you
te *abl* thee, you

Relative *m sg*

qui *nom* who
cuius *gen* whose
quem *acc* whom

Possessive adjectives

noster, *stem* nostr- *m 2ⁿᵈ decl* our
nostra *f 1ˢᵗ decl* our
nostrum *n 2ⁿᵈ decl* our
tuus *m 2ⁿᵈ decl* thy, your
tua *f 1ˢᵗ decl* thy, your
tuum *n 2ⁿᵈ decl* thy, your

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LATIN THROUGH THE LITURGY

ADJECTIVE (modifies a noun or a pronoun; *modify* means to describe or make the meaning more exact)

Adjectives are declined like nouns. An adjective *agrees* with the noun it modifies in case, number and gender. An adjective belongs to either the 1st (*f*) and 2nd (*m* or *n*), or the 3rd (*m*, f, or *n*) declensions. Note that an adjective may belong to a different declension than the noun it modifies.

1st Declension *f*

apostolica : apostolic
benedicta : blessèd
bona : good
Catholica : Catholic
magna : great
plena : full
sancta : holy
tertia : third
una : one

2nd Declension *m*

altissimus : most high
benedictus : blessèd
cotidiánus : daily
plenus : full
sanctus : holy
solus : only, alone
unus : one
verus : true

2nd Declension *m & f pl*

mortui : (the) dead
vivi : (the) living

3rd Declension *m* or *f*

caelestis : heavenly
consubstantiális : one in substance, consubstantial
omnipotens, *stem* omnipotent- : almighty
vivificans, *stem* vivificant- : livegiving, giver of life

3rd Declension *n pl*

invisibilia : invisible l
omnia (30) all; (28, 32) all (things)
visibilia : visible

Note: English frequently uses a particular type of adjective, called the *article,* either *definite* (the), or *indefinite* (a, an). Latin lacks both articles, which must be *supplied* (added), when context requires. For example, mulier can mean 'woman', 'the woman' or 'a woman', according to the sense of a passage.

VERB (expresses an action or state of being)

Like nouns, Latin verbs are more inflected than English verbs are. The *infinitive* form (*to say, to do*) is indicated by the suffix –*re* rather than a preposition. Person and number are also indicated by suffixes, called *personal endings,* which are added to the *stem* of a verb. The *present stem* is obtained by dropping –re from the infinitive. Among regular verbs, a present stem ends in one of four vowels. These four groups are called *conjugations,* each with a different *stem vowel:* 1. –á, 2. –é, 3. –e and 4. –í. Note that the stem vowel is lost in the *1st sg* of the 1st and 3rd conjugations, is subject to change throughout the 3rd, and that u is added is the *3rd pl* of the 4th conjugation.

PERSON is 1st (*speaker,* I/we), 2nd (*spoken to,* you) or 3rd (*spoken of,* he,she,it/they).
Note that, in older translations, archaic forms of the 2nd person may be used: *sg* thou, and *pl* ye.

NUMBER is *singular* (one or *plural* (more than one).

VOICE is *active* (subject acts) or *passive* (subject is acted upon) in form. In the passive voice, the present tense uses a different set of personal endings; the perfect (past) tense, like English, uses the past participle with an auxiliary verb.

TENSE Latin has 6 tenses, of which 2 are found in the texts of the Ordinary. The *present* tense is like the English present (he *speaks*), and the *perfect* tense is like the English *past* (he *spoke*) or *present perfect* (he *has spoken*). The Latin perfect uses an altered stem and slightly different personal endings. Note also that a Latin verb may be translated in any of the three English *aspects* (he *speaks, is speaking, does speak*).

MOOD indicates the function of the verb in a sentence or clause, whether statement of fact *(indicative),* direct command *(imperative)* or wish *(subjunctive,* which also has other functions).

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PRESENT ACTIVE INDICATIVE

	1st conj.	2nd conj.	3rd conj.	4th conj.	Irregular
infinitive	laudáre	sedére	credere	veníre	esse
sg					
1st	laudo	sedeo	credo	venio	sum
2nd	laudas	sedes	credis	venis	es
3rd	laudat	sedet	credit	venit	est
pl					
1st	laudámus	sedémus	credimus	venímus	sumus
2nd	laudátis	sedétis	creditis	venítis	estis
3rd	laudant	sedent	credunt	veniunt	sunt

VOCABULARY

1st Conjugation

adoro, -áre : worship
exspecto, -áre : await, look for
glorifico, -áre : glorify
iudico, -áre : judge
laudo, -áre : praise

2nd Conjugation

sedeo, -ére : sit

3rd Conjugation

ago, -ere : with gratias, give thanks
benedico, -ere : bless
credo, -ere : believe
dimitto, -ere : forgive
procédo, -ere : proceed   tollo, -ere : take away

4th Conjugation

venio, íre : come

Imperative (command) forms, *2nd sg*

da : give
dimitte : forgive
libera : deliver, make free
miserére : have mercy
suscipe : receive

Greek imperative, *2nd sg*
eleison : have mercy

Subjunctive forms

adveniat : *may it* come
fiat : *may it* be done
indúcas : *may you* lead

Perfect active forms

ascendit : *he* ascended
descendit : *he* came down, descended
resurrexit : *he* rose again

Irregular verbs

sum, esse : be
erat : *it* was
erit : *there* will be

Passive forms

Present

adorátur : *he* is worshipped
conglorificátur : *he* is glorified
confiteor : *I* confess, acknowledge*

Perfect

facta sunt : *they* were made
factus est : *he* was made, became
incarnátus est : *he* was incarnate, made flesh
locútus est: *he* spoke, has spoken*
sepultus est : *he* was buried
passus *est* : *he* suffered*

*These verbs belong to a small group, called *deponent*, which are passive in form but active in meaning.

PARTICIPLE (a verbal adjective; declined as a regular adjective)

perfect passive, *2ⁿᵈ decl*	future active, *2ⁿᵈ decl*

perfect passive, *2nd decl*   future active, *2nd decl*

crucifixus *m* crucified   ventúrus *m going* to come
factus *m* made   ventúrum *n going* to come
genitus *m* begotten
natus *m* born
unigentitus *m* only-begotten

ADVERB (modifies a verb, an adjective or another adverb)

etiam : also, moreover	ne : not	semper : always, ever
hodie : today, this day	non : not	simul : likewise, together
iterum : again	nunc : now	

PREPOSITION

[used before a noun or a pronoun (its *object*) to show some
relation, such as position, direction etc. to another word]

The object of a Latin preposition will be in either the ablative or accusative ; most prepositions *require*
one or the other case. Several may take either, with a slight shift in meaning; for example *in + abl* = in
or on, while *in + acc* = in or into. A preposition with the accusative tends to imply motion. The translation of certain Latin
prepositions, including *in,* may vary according to the requirements of English idiom.

VOCABULARY

a + *abl* from   ex + *abl* from; of (28); by (30,34, 40)
ad + *acc* at   in + *abl* (1, 9, 11, 13, 26, 49, 50, 51) in; (2, 14) on; (7) among
ante + *acc* before   + *acc* (11, 27, 29, 40) in; (5, 36) into; (44) for
cum + *abl* with   pro + *abl* for
-cum + *abl* (6) appended to the end   propter + *acc* for, on account of
       of a word = with   secundum + *acc* according to
de + *abl* (29, 31, 33) from, of; (34) by   sub + *abl* under

CONJUNCTION (unites words or groups of words)

et : and; (4, 30) also   quoniam : for
-que : appended to the end of a word = and   sicut : as, just as

INTERJECTION (used in *direct address* (*to* someone), or to express emotion or sentiment)

Latin	Hebrew

ave : hail   amen *lit* so be it
                                           hosanna : used generally to express rejoicing; *lit* save us

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